HONI·SOIT·QVI·MAL·Y·PENSE
DIEV ET MON DROIT

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An Humble

ADDRESSE

To the Right Honourable

LORDS & COMMONS

Assembled in

PARLIAMENT,

In vindication of

KINGLY POWER AND GOVERNMENT

Against the Damnable Positions of Jesuits and Phanatiques, desiring they would be pleased to call in the King without dishonourable conditions according to his just Right.

Written by the Author of a Letter to a Member.

Rom. *Chap.* 13. *ver.* 1.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποταστέσθω, οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ Θεοῦ.

Let every soul be subject to the higher Powers, for there is no Power but of Cod, &c.

LONDON,

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To the Right honourable

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In vindication of Kingly Power and Government against the damnable Positions of Jesuites and Phanatiques, desiring they would be pleased to call in the King without dishonourable conditions according to his just rights.

NOthing in this world can present this sad nation with so pleasant a sight as your Honourable Session in Parliament, which giveth a rapture of joy to all Loyal and Religious hearts, transporting them with the high contemplation of the inexhaustible Treasure of Divine mercy, that God out of the wise conduct of his ever to be admired providence (after our great and various Tragick scenes of Governours and Governments acted by the politick Jesuits, the great State-mongers, in their secret influence on the Counsels of this nation) should dispose your much prayed for Convention, the delight of our hearts, and desire of our souls, as the onely expedient left us under God to reedifie the ruined Church, and to repair the sad breaches of the decaied State.

You are the expected Center, in which the several lines of different

intereſts meet, that after their diverſe unhappy motions in you (their proper place) they may receive reſt and perfection; you are that benigne Conſtellation in the ſphere of Government, by whoſe propicious influence, all things in our lower orbe receive the more refined production of their better being, in the conception, birth and maturity of our bleſſed reſtauration.

Methinketh theſe many years in the ſad winter of our afflicted Clymate, all things ſeem to have been void of life and ſpirit, but your preſence like a warm ſpring reviveth our withered expectations, and inliveneth our dull bodies with a new ſoul, full of like opperations; and after the long Lent of our moſt low condition, we are bleſſed with an Eaſter of your meeting, which after the death of our hopes, giveth a reſurrection of our happineſs; which offereth us an argument for ever to magnifie Gods unſpeakable goodneſs, and an opportunity to congratulate the proſperous eſtate of the Kingdom in you, our moſt faithfull Truſtees, and to ſpeak our thanks, that you are pleaſed to take upon you the trouble to redreſs our intolerable grievances, and to redeem the diſtreſſed Nation, long groaning under many heavy preſſures from high ſlavery and eminent ruine.

The beſt way to prevent it is to find out the firſt original, on which as a prime cauſe the great complication of our miſeries dependeth, and truly without any curious diſquiſition you may perceive it to flow from diſobedience to that Authoty, which God hath ſet over us, and the grand Error in principles hath proved ſo fruitful, that it hath had many branches ſpringing out of it according to the Phyloſophers received maxime in his Phyſicks, ἓν δὲ πάντα δοῦναι τ' Ἄλλα συμβαίνει, one Capital Error begetteth a thouſand.

It is that unhappy diſpute (which the two Houſes had with the King, firſt embroiled the Nation in a Civil war, and then involved it in a Labrinth of miſeries! when blood is once drawn, it is very difficult to ſtench the flux of it; the ſurviving always being acted with a bitter animoſity to revenge the quarrell of their murdred friends, each party being ambitious to gain the glory of a conqueſt and ſoverainty over others, are ſo much biaſſed with their own intereſt of an earthly enjoyment of themſelves, as they aim to be Maſters of other mens eſtates and fortunes, which giveth a high diſturbance to the conquered party, who will be always unwilling to ſit down with loſs of liberty and livelyhood.

Pray be pleaſed to uſe the utmoſt of your induſtry in your prudent Counſels, to make ſuch a proviſion for the future to take away all occaſions, and lay aſide ſuch diſputes, which will inevitably produce a new

War,

War, which to hinder, nothing is ſo rational, as to fix the Government of the Kingdom upon the antient baſis, which is the means to ſatisfie all honeſt intereſts, and as for the other it is as fond as diſingenious to gratifie them, they being ſo inconſiderable cannot pretend to merit any bodies eſteem.

I know it is your Chriſtian intention, and the peoples great advantage to make a firm and laſting peace, which will be crowned with ſo good a product, as the Kingdoms flouriſhing eſtate, and the conſecration of your bleſſed memories to poſterity. Nothing can be more honourable to the Nation, and ſuitable to the genius of the people, then the antient eſtabliſhed Government, which ſpeaketh great Attributes of glory and wiſdom to our foreſathers, who have founded ſuch an admirable fabrick of Polity among us, that after ages have rendred themſelves no leſs miſerable, then contemptible in the alteration of it.

The late unfortunate revolutions will eaſily convince the refractory oppoſers, that Monarchy is the beſt modell of all Polities whatſoever, holding a correſpondence in ſome manner with Gods Government, all inferiour Creatures (as his ſubjects) by a natural impreſs ſerving each other in an admirable order, Naturals ſerving the Plants, and Plants the Animals, and Animals the Rationals, and at laſt Heaven and Earth and all the ſeveral orders of Entities out of a principle of Nature, reaſon or religion, pay a tribute of obedience and devotion to God their ſupreme omnipotent Monarch.

This Loyalty of the Creature is preſidentary to men indued with a more ſublime principle of Reaſon, and united in a common ſociety, are obliged to be ſubſervient to each other in their ſuperiour or inferiour degrees of ſubjection, or command, to promote the common wellfare, and moſt conſcientiouſly to perform all ſervice and duty to the King by his lawful inheritance, and Gods divine inſtitution, their ſupreme governor.

And as more naturals that Elements ought of a univerſal dictate move upwards and downwards, contrary to their particular inclinations, in filling up a vacuum, to ſerve the common good of the univerſe, and to keep inviolable the law of the Creator, I wiſh none placed in a ſphere above them, being courted by their example, would be ſo farre elevated above their private concerns, and endeavour (though contrary to their ſelfadvantages) by all means poſſible to advance the publike good in their regular ſubordination to the King, the ſupreme Governour of the Nation, And therefore I deſire you would nighly diſcountenance that baſe Jeſuiticall principle (a fundamental Error in Politicks, the ſowers of all Rebel-

lion

lion and Anarchy) that Kings and all in Authority have their power from the People, which is as truly falſe in it ſelf as fatal to this Nation.

For though the People do nominate Kings &c. in elective kingdoms, or conſent to them in Hereditary (as ours is, and the Crown ought to be tranſmitted to our moſt gracious Soveraign from a long ſeries of his numerous and royal progenitors) yet their nomination, or conſent is either by way of form or order, to declare an approvement of, or ſubmiſſion to the King as the ſupreme Power of the kingdom: which is derived by divine inſtitution from God himſelf (the ſole moſt obſolute eternal Monarch and fountain of all lawfull Power) it being no more in the People to give Power to Kings, then in their own Power to give themſelves being.

All Power being Authoritative originally or radically in God, as the firſt founder, in the King Repreſentative *& per modum ſubjecti*, as a ſubject capable of the juſt managery of it: and in the People materially, *& per modum patientis*, in the nomination of the Perſon (not the conſtitution of Power) in their choiſe in Elective kingdoms, and by their conſent do not give a Power, be an attribute of obedience in their due ſubſcription to it in hereditary.

We have Gods ἀυτὸς ἔφη for it *per me Regis regnant*, by me Kings reign. By me *Conſtitutive & efficienter*, *per modum Authoris*, as the ſupreme Agent, and Kings do reign *Miniſterialiter per modum* Dei *locum tenentium*, as Gods Vicegerents, their Power being a Ray of Divinity, by whoſe benigne influence, mankinde (the flower of the univerſe, watered in ſhowers of graces from above, and ſtreams of Juſtice below) receiveth its bud and perfection under his propitious conduct in a happy planting and orderly maturing all things in this inferiour world.

And therefore Kings and all in Authority are not of the Peoples but of Gods chriſtionizing, and that after his own Name, *I ſaid ye are Gods:* whereupon for his ſake, and by virtue of his Commiſſion (as his Deputies) the People are liable to pay a juſt tribute of obedience to them.

But ſuppoſe that Kings and thoſe who are in Authority ſhall (as the Phanaticks of this age object) neglect the great end of Government, and improve all opportunities and advantages of their Power and Grandeur unto their own perſonal and family intereſt, eſpecially when they ſhall wilfully and againſt univerſal reaſon and the apparent danger of the common ſafety, then ſay they, they determine their Authority, and having in ſuch caſes quitted their care and reſpects to the Peoples protection, they likewiſe quite the People from their Allegeance and obedience.

To this damnable and Jeſuitical Poſition, I thus reply. It is rare to find Kings (they and their People being Correlatives) to have ſo much cruelty for

for themſelves, as in baniſhing the univerſal Dictates of Reaſon, in the common ruine of their kingdoms, theirs and the Peoples being one joynt intereſt, and their greateſt concern (next the glory of God) is a mutual oppoſition of enemies, and a joynt concurrence in vigorous endeavours for the ſupport and promotion of each others happineſs.

But grant that Kings ſhould ſo far degenerate as to cancel all obligations to God and nature, in order to Liberty and Propriety of their People; it is no more then is clearly deſcribed in the ſacred Oracles, where *Samuel* ſtateth the abſolute Prerogative of a King, 1 *Sam. Chap.*8.*ver.*2. to the 17. *And he ſaid, this ſhall be the manner of the King that ſhall reign over you, he will take your ſons, and appoint them for himſelf, for his Chariots.*

And let them take their much admired *Calvins* authentick Paraphraſe on the text (out of his care done to truth rather then Kings) in the latter end of the 26 Paragraph, *De publica Adminiſtratione: Ac ſi dixiſſet Samuel, eo ſe proripiet licentiæ Regum libido, quam cohibere veſtrum non erit, quibus hoc reſtabit unum, juſſa excipere, ac dicto audientes eſſe.* To ſuch a height of Tyranny ſhall the will of Kings break forth, which to reſtrain is not your duty, in you this onely remaineth, to hearken to his words, and obey his commands, with which you are in humble ſubmiſſion to comply, and not in a rebellious reſiſtance to diſpute.

And to that effect is that moſt ſignal place of Scripture, *Jer.chap.*27. *ver.* 6. and 8. *And now have I given all thoſe lands into the hands of Nebuchadnezzar the King of Babylon my ſervant, &c.*

Who this *Nebuchadnezzar* was is ſufficiently known, who had conquered *Jeruſalem* the holy City, and had by his abſolute power invaded other Territories, yet God ſtyleth him *Nebuchadnezzar my ſervant* (though a great Tyrant and Uſurper) by virtue of his unqueſtionable Commiſſion, which none but God himſelf could take from him. And once more be pleaſed to take *Calvins* Comment upon the recited Text; *Videmus quanta obedientia Dominus tetrum illum, ferocemque Tyrannum coli voluerit, non alia ratione niſi quia Regnum obtinebat;* You ſee (ſaith he) with what obedience the Lord would have that cruel Tyrant obſerved, upon no other account, but as he was by himſelf inveſted with the Royal Throne. And *Calvin* further urgeth in the ſame Paragraph, *Eodem decreto conſtitui etiam nequiſſimos Reges quo Regum authoritas ſtabilitur; nunquam in animum nobis ſeditioſæ illæ cogitationes venient, tractandum eſſe pro meritis Regem; nec æquum*

esse ut subditos ei non præstemus, qui vicissim Regem nobis se non præstat; By the same Commission are wicked Kings constituted, by which the Authority of Kings in general is enacted; and we must never entertain within our minds such Rebellious thoughts, how that the King is to be treated according to his demerits, neither is it fit we should with draw our obedience as subjects, though he doth not express his gracious clemency and Moderation as a King.

Therefore these Phanatick objections of this latter age since 1642 are very unjustifiable, that service and obedience is to be wholly devoted onely to the just commands of superiors; this is that disloyal principle which hath introduced so much Barbarisme and confusion among us, which hath an ill aspect upon our Oeconomicks as well as Politicks, and hath gained an opinion with wives, children and servants, that no service is to be given by the one to their Masters, nor duty by the other to their Parents, nor obedience by the third to their Husbands, if Masters, Parents, or Husbands do (as they conceive) impose their severe commands upon them, and if they act any thing contrary to their fancy, they deem they may justly infringe all obligations whatsoever due by Religion, Law and the right of Nature to their several Relations.

But suppose that Kings and all in Authority shall neglect the great ends of Government, and improve all opportunities and advantages to their own personal interest, to the apparent danger of of common safety (say the Phanaticks) they determine their authority, and having quitted their care of the Peoples protection they quit the People from their Allegiance and Obedience.

To this I answer, That Kings though most absolute Tyrants cannot be justly deposed by the People; I confess the end of all Government is the common good in a due administration of Justice, to the promotion of which all their royal endeavours, as so many lines ought to concenter themselves (as in a point) in the publick safety of their subjects.

And although Kings do not perform their duty, in governing according to Law, yet their Authority doth not determine, it being supreme is lyable to give an account onely to God, who onely determineth both the Power and Person.

And although the people do by Election or Consent confer a trust on Kings and Governors, which is absolute, no Governour being so weak as to take it on the condition of his good behaviour, & *durante Populi beneplacito*, the will of the people being as mutable as fond,

fond, and having not alwaies Reaſon for its Conduct, and ſolid principles for its Baſis, under pretence of ill managery, will ſpeak a determination to the lawful power of a ſupreme Governour, and the beſt modelled Government of a Nation.

It is very reaſonable to grant that the people do give a very high truſt to Kings and thoſe in Authority, which is ſealed to them by Gods power, *Be ſubject to every Ordinance of man for the Lords ſake*, from whom Kings receive the *Patent* of their Authority, which no body under any gloſs how fair ſoever can cancel, he being in no capacity to forfeit that power to man, which he hath immediately derived from God alone, I mean the ſword of Juſtice; it being not in the power of the people originally to kill one another without a Magiſtrate, they being endued with an equality in nature, and cannot exerciſe this ſoveraignty over each other. And if the King could forfeit his truſt by not diſcharging it according to the intention of the Donors, and the Laws to which he hath obliged himſelf, that the people cannot reſume that truſt, when it hath received the approbation and confirmation of Gods power, which the people cannot aſſume to themſelves, without the moſt impious arrogating one of the ſupreme Attributes of God to themſelves.

But then it will be replyed that the people are in a ſad condition, having no fence againſt the arbitrary power of Kings: to which I briefly anſwer, they have for their refuge Tears and Prayers, the Arms of the Church in their greateſt ſtraits and perplexities, and God, in whoſe hands the hearts of Kings are to turn them as he pleaſeth according to his holy wiſdom; and for my part, I ſhall ever deem it better to live under the Tyranny of Kings then under the Anarchy of the people.

I deſire you would be pleaſed to make a deep inſpection into thoſe two erroneous principles ſo much cried up by the *Phanaticks*, that *ſalus populi eſt ſuprema lex*, and *Rex eſt ſingulis major, & univerſis minor*; which they conceive are moſt abſolute rules to walk by, and a firm baſis to ſecure their curſed actions from the titles of rebellion, perjury, ſacriledge, murder, oppreſſion, &c. To the firſt, that the ſafety of the people is the ſupreme law, I thus anſwer; the ſafety of the people in ſtrict ſpeech is *not* a law, but an end of it, the law being made for the juſt conſervation of the peoples ſafety; but grant it in common language to be a law, and then ſure none is ſo void of ſenſe and reaſon, if an end may be called a law, but to give to the ultimate end the attribute of ſupremacy, and then *Gloria Dei eſt ſuprema lex*,

and indeed his word is a law, and it is his glory to maintain it. *Rom.* 13. 1. *Let every ſoul be ſubject to the higher powers;* and God ſo far condeſcendeth as to give a reaſon of it, *for the Powers that are are ordained of God.*

Now the debate will be, who is ſupreme, the King or the people; I confeſs the people *de facto* have of late made themſelves ſo, but I hope they have not the boldneſs *de jure* to think ſo, the Legiſlative power being ultimately in the King, by whoſe Royal conſent the reſults of the two Houſes (who are called and diſſolved by his power) receive the ſignature of Laws; the houſe of Commons being Commiſſioned by him *ad inquireddum*, and the houſe of Lords *ad conſulendum*, and in him their legal head is the ſupreme power *ad determinandum de ordine negotiis regni*, it is his right with the advice of Parliaments his great Council to determine what is the ſafety, peace and the juſt Rights of the nation, and not in the people, who are not a head of law, but the body of the kingdom to be governed by it.

And if the People ſhould deem in their private ſenſe (which cannot be ſo diſcerning and impartial as the publick judgement of thoſe that are placed on the hill of government, who ſee much more then they that kneel in the valley of ſubjection) that the known fundamental Laws inſtituted by them (who are Gods Miniſters) are diametrically oppoſite to the juſt intereſt of a nation, yet if they cannot (it being repugnant to their conſcience to give an active obſervance to thoſe laws made, as they apprehend, againſt the ſafety of the people) yet they are oblieged to give a paſſive obedience to the Governours (who as they are ordained, if good, are to give him onely an account of their actions) in an humble ſubmiſſion to whatſoever puniſhments ſhall be impoſed by them.

And here the people are readily to write after our bleſſed Saviours excellent copy, who ſubmitted to an unjuſt power in the loſs of his life, contrary to all law, rather then diſpute his own ordinance; and ſo it is better for them in Chriſtian patience to die Martyrs, then by an illegal reſiſtance to be rebells.

To that their maxime (being a main foundation upon which the Phanaticks have at firſt built, and ſtill endeavour to ſupport that moſt unhandſome ſuperſtructure of Rebellion, Sacriledge, Perjury, and in a word, their violation of all humane and divine Laws) that *Rex eſt ſingulis major, & univerſis minor*, the King is greater then any ſingle perſon, and leſſer then the community of the people; to which I reply, that the body of the people cannot pretend to be ſuperior

periour or rival with him, except his two Houſes of Parliament, who have no being, unleſs they receive birth by his ſummons, *conſulere de arduis negotiis regni*, and ſo they may be juſtly ſtyled his Counſellours to adviſe, and not his ſuperiours to command.

The Legiſlative power (which to vindicate he is armed with the *Militia* of the Nation) being principally ſeated in him, that thoſe wholeſome laws which derive their rough draught, and firſt delineation of parts from the two Houſes, and afterward their life and maturity from the ſignature of his Excellent Majeſties Royal conſent.

Again, the King may challenge a preeminence over the whole body of the people, in reſpect of his right of dominion over them, upon which account he is indued with the more peculiar image of God, which as a King is imprinted in him, and therein doth repreſent the perſon of God in his ſoveraignty, which the whole community of the people cannot pretend to, in relation they are ſubjects, and that notion ſpeaketh an inferiority.

And though ſubordinate Magiſtrates in a ſort repreſent Gods Perſon, yet it is not directly, they immediately repreſenting the Kings, as he doth Gods; ſo that the beſt of the people (who are Magiſtrates) or the Kings Vicegerents, as he onely is Gods, who is the ſum of all power, and the King is his Ray, and all inferiour Magiſtrates are but ſhadows of that ray of Divinity.

The Phanatiques inſiſting on the pretended principles of publick ſafety, peace and liberty, have practiſed licentiouſneſs, war and ruine to the kingdom, and therefore they moſt confidently aſſert, that all Laws, Statutes, Ordinances, Covenants, Engagements, Promiſes, Proteſtations, all acknowledgements, Vows, and Covenants, and all manner of obligations and expreſſions hereof are onely binding unto the publique ſafety, and not at all (as they will have it) to the perſons of the Governours, but with reference thereto.

Pray be pleaſed ſtrictly to perpend theſe damnable Poſitions, anciently contrived by the Romaniſts and lately diſtilled into the factious ſpirits of this nation, to teach us firſt to deſtroy our lawfull Governours by the plauſible pretences of new-modelled principles of Common Reaſon, juſtice and equity, have almoſt nulled all Religion and Government, according to the ancient fundamental common and Civil laws, at laſt to make us a *raſa tabula*, if not ſomewhat worſe, that we might be forced to deem it more rational to have their Religion, (a bad one) rather then none at all imprinted in us.

This plot is much more ſubtile then that of *Gun-powder Treaſon*, when

when the old Jeſuits, or the new Quakers, by the under-hand inſinuations of Religion, peace and liberty have put the Phanatiques on the moſt horrid contrivances immaginable, and by a blaſphemous impulſe of ſpirit, did adviſe them to juſtifie many extraordinary ſtrange and very illegall actions, as taking up arms, raiſing and forming Armies againſt the King, fighting againſt his perſon, impriſoning, impeaching, arraigning, trying and executing him, cutting off his head, baniſhing his children, aboliſhing Biſhops, Deans and Chapters, took away Kingly Government and the Houſe of Lords, brok the Crowns, ſold the Jewels, Plate, Goods, Houſes and Lands belonging to the Kings of this Nation, erected extraordinary Courts of juſtice, and therein impeached, arraigned, and condemned his Majeſties moſt loyall ſubjects, Perſons eminent for moral honeſty and great piety, as ſo many notorious enemies to the publick Peace of the kingdom, when the laws in being and the ordinary Courts of juſtice could not reach them: theſe were unknown ſtrange practiſes in this nation, and not at all juſtifiable by any known Laws and Statutes.

And now I have been bold to preſent you with a view of the groſs crimes of the late times, moſt humbly deſiring the honourable Houſes to concurre with the King in the conſtitution of ſuch wholeſome Laws (as a ſanctuary) to defend the nation from the like horrid perpetrations for the future, and to give an impreſſion and terror to others, not to dare to commit the like violations, upon the incuring of penalties proportioned to their demerits:

Now I offer to your moſt ſerious conſideration, in your moſt retired thoughts, how God out of a continued ſeries of juſtice hath pleaſed in theſe various ſcenes of his Providence to give to divers actors in thoſe late fatal tragedies a true ſight of their great Errors, in a grievous ſenſe of their high ſufferings. Firſt, a faction of the Houſe in the beginning of their Seſſion conniv'd at tumultuary commotions, aſſaulting the late Kings moſt ſacred Perſon, in diſfavour of that noble Hero the Earl of *Strafford*, as a means, where they could not conquer by ſtrength of argument, to out-talk with clamor of the multitude, pretending to ſatisfie their juſt importunities (which indeed were arrogant mutinies) concluded to judge him (whoſe powerfull wiſdom would have bounded their inſolence) by a new coined word & law of accumulative treaſon; when it had ſerved their turn, they condemned the law with the perſon, and truly more guilty then him, leſt it ſhould riſe up in judgement againſt

them

them to make them exemplary for their injuſtice.

Not long after theſe new Juſticiaries were ſecluded the Houſe by the minor part of it, by power of the Army, to make them ſenſible how by a force of the tumults they firſt ſentenced *Strafford*, and afterwards by liſted tumults they themſelves were ejected by their fellow-members, who not long after having pulled down the Houſe of Lords, murdered the Lords Anointed, and baniſhed his royal relations, and ruined his loyal ſubjects, were twice ejected by *Cromwell* and the Army, to give them a reflection of their wicked actions, and ſpeak a check to their farther diſloyalty, oppreſſion and ambition.

And now at laſt the late *Junćto* (whoſe being and baſe contrivances had been entombed in their own empty ſculls, had they not been hatched by the warmth of a military power) have well requited the army their former civilities in caſhiering them their commands, and paid them their long ſcore of Arrears with a ſhort empty vote of indemnity, which I hope will make them ſenſible of their groſs miſdemeanours, in the juſt turn of their miſeries.

And here I cannot but eternally give my thanks to that great God, who after ſo many ſtrange alterations of Governors and governments, will make you inſtrumeutal in your ſage counſels, to make a perfect ſettlement in our diſtracted State and diſtreſſed Church.

And this putteth me in mind of paying of my moſt humble gratitude to that moſt excellent Gen. *Monke*, who out of a great principle of honor, hath preſerved the ancient and famous City, (the Metropolis of the kingdom) from being made the prey of ſome *Brutefes* of the late *Junćto*, who intended (as I am informed) had not they been prevented by the infinitte mercy and power of God, after they had pulld down the Gates, raſed the Walls, and impriſoned the moſt conſiderable perſons for Religion and loyalty in the Common Council, whom they would at laſt have executed at their own doores, and then burnt the Charter of the City, and diſarmed and plundred the moſt conſcientious Citizens, if they would not proſtitute the honour of their ſouls in a baſe compliance with them in the acknowledgement of the late barbarous *Junćto* to be the ſupreme Authority of the Nation.

My moſt humble deſires unto your Excellency are, that as you have been already pleaſed in a handſome act of clemency to open the doores to the ſecluded members, you will adde a further obligation of your juſtice in protecting the two honourable Houſes of Parliament from the further violence of the Phanatiques, who by open

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force have diſſolved many Parliaments, contrary to the known Laws; in which they have rendred the Nation ſinful to God, ſhameful to themſelves, and a ſcorn to the world.

Into your hands it is put by divine providence to ſtop the rage and ambition of the Anapaptiſts, highly acted with pernicious principles of the Jeſuits, who at this time deſign in the diſſolution of this Parliament a total ſubverſion of the true Reformed Religion, and our ancient and well-eſtabliſhed civil government, and cunningly to introduce, under the notion of new lights, the old darkneſs of Roman Error and ſuperſtition, and under fair pretences of liberty and common ſafety in a Free State, to ruine and enſlave us to the power of forreign Princes.

The onely way to render your ſelves high in the eſteem of the world, is to make your ſelves a full Parliament, conſiſting of the three eſtates of the kingdome; an excellent frame and compoſition of the three governments, ſo rightly balanced according to the Ancient inſtitution of it in a well-tempered Monarchy in the King, Ariſtocracie in the Lords, and Democracie in the Commons; each particular intereſt complying ſo handſomely in a fair correſpondence with each other, the inferiour ſtill ſubſcribing to the ſuperiour in a regular ſubordination without animoſity or diſpute.

So that this admirable conſtitution may be juſtly ſtyled Monarchy without Tyranny, Ariſtocracie without ambition, and Democracie without Anarchy; every man a freeholder concurring by his repreſentatives to redreſs his grievances, and to conſtitute the Laws of the nation, to which he is in all juſtice obliged in a due obſervance moſt readily to ſubſcribe, when by his power in the adviſe of his delegates they are enacted.

And to that end in compleating the Parliament (he being head of it) you will give a great honour to your ſelves, happineſs to the nation, and glory to God, in being inſtrumental under him to bring in the King, a moſt glorious perſon, of Majeſtick aſpect, beautified with rare proportions of body, poliſhed in an excellent deportment, all ſubſervient to the more noble operations of his ſoul, communicating the choice notions of it in an elegant purity of ſpeech, his ſignificant expreſſions in great variety of languages, being ſo many different emblemes, that plainly interpret, and clearly comment upon the inward characters of his acute fancy, and profounder judgement.

And his heroick habits of perſonal valour, juſtice, prudence, magnani-

nanimity, clemency, meekneſs, humility, temperance, faithfulneſs, conſtancy in his Religion, and above all his moſt eminent charity in forgiving his enemies, ſpeak him moſt illuſtrious, and highly accompliſhed in moral, intellectual, and Theological virtues; ſo that if he had no title to the Crown by right of inheritance (in its deſcent to him through ſo many Royal anceſtours) yet his incomperable merits would juſtly challenge your election of him to be your King.

But if theſe ingenuous principles will not obliege you to your duty, pray be pleaſed to conſult the great nationall advantages. Our high born King, being allied to moſt if not to all the Princes of Europe, his Royal intereſt will make our peace with them, and give the banquerupt kingdom ſuch a repute with forreign Princes and Nations, that it will highly advance our decaied trade in tranſporting our various manufactures, the great imployment and ſupport of the meaner ſort of the kingdom.

You cannot give your ſelves a greater boon, nor the kingdom a greater ſatisfaction, then to call in the King without ſigning ſuch conditions, which in effect will make him a Duke of *Venice*, it is not conſiſtent with the duty of Subjects to impoſe ſuch reſtrictions on their Soveraign, which ſhall render null in him, the ſacred function of ſupreme Magiſtracy, which is not of humane inſtitution, and therefore it cannot be reſumed with the hands of the people, without giving an affront to God himſelf the true doner of it, and let thoſe look for the full viols of Gods wrath to be powred out upon them, in being given into the hands of a military power, for the adminiſtration of juſtice, as a due puniſhment for taking away the Militia from the true owner, as of late we have been too ſenſible of, in impoſing ſuch articles in treating with the late moſt pious King, to which in honour and conſcience he could not conſent.

I hope God will vouchſafe you more gracious tempers, then to diſpute the Kings moſt indubitate right, and Regal dignities, with which his Royal Auncestours have been formerly poſſeſſed: do not ſtudy to gratifie the puſillanimous fear of thoſe, who think they have ſo highly diſoblieged him in their unparalleled actions, that they have no ſecurity for their perſons and fortunes, except he be rendred incapable of deſerving them, in the loſs of his power, this is to puniſh him becauſe they have offended, and to keep him from doing civil juſtice to the nation, to protect their injuſtice from a due cenſure in the old current of the Law.

Do not blaſt your own reputation, and thoſe great hopes the kingdom conceiveth of you, in not giving the King his ancient Rights, the Parliament its due priviledges, do not abridge the power of the Militia, and deem you do him right, in giving him an empty title, without power to vindicate it, which is no more, then to let him wear a fair ſcabbard, and take away his ſword.

His late gracious Father choſe rather to quit his life, then that juſt power of the ſword, in which by divire Right, and his own inheritance he was eſtated: now is the time to make ſatisfaction to his glorious ſon (as his immediate heir) for thoſe matchleſs violations which have been offered to his Fathers ſacred perſon; do not think to expiate the guilt of former times, (which long hath laid heavy on the nation) in ingaging in the ſame errors, with which they were juſtly branded.

The Militia is that, which ſpeaketh him the chief Magiſtrate, which protecteth his ſacred perſon, and his ſubordinate magiſtrates in the exerciſe of juſtice, and in preſſing of the ſevere execution of thoſe penal laws upon malefactours, to the due loſs of their lives, liberties, and fortunes, to which (though never ſo juſt) they would not out of a partial love to themſelves ſubmit, unleſs compelled by a ſtronger coercive power.

It is but a vain ſpeculation to ſtyle him ſupreme, and at the ſame time inveſt the people with the power of the ſword, who may (when they pleaſe) diſpute his commands (though never ſo lawfull) if they hold not a compliance with their deſires, having a deſign to abrogate or leſſen the juſt rights of the Crown, which though never ſo much according to the law of God and man, yet they may eaſily pretend as heretofore hath been done in the late *Junctо*) that they are tyrannicall, and inconſiſtent with the liberty of the freeborn people of *England*, in that they give a check to thoſe incendiaries, who under the fair gloſſes of common ſafety, and liberty, have ſacrificed the King, and people, and all ſacred, moral, and national laws and liberties to their own baſe tyranny and avarice.

Though for the preſent, for the breaches of priviledges of Parliament, and the unlawful reſiſtance of Kingly power we have been lately whipped by the divine hand (inflicting great ſufferings on us as a due puniſhment for our greater ſins) into a thought of reſtoring the ſupreme Magiſtrate, to whom (as Gods Vicegerent) we truly intend to pay a juſt duty of Allegiance.

Yet ſucceeding ages being not ſenſible of our ſmarts and ills, may be

be ſo dandled with the ſame vain phantaſies, the people (being naturally adorers of power and licentiouſneſs) ſhould, being led by their forefathers example (whom they may count honourable to imitate) when before prepoſſeſſed with their own ambitious deſires, may by our fault fall into our errors and miſeries, if the King being diſarmed in the loſs of his Militia, ſhall not be able to defend himſelf and his loyal ſubjects, againſt the inſolence of his rebellious oppreſſors.

Be not pleaſed to entertain your ſelves with the leaſt ſuſpicion, that the King will not weild the ſword of juſtice (in the moſt prudent and pious Manägery of his government over us) with the greateſt moderation and integrity imaginable: be pleaſed ſeriouſly to conſider in his low ebbe of condition, being expoſed to the charity of forreigners, how obnoxious he was rendered to a ſea of temptations, when he was highly imbarqued among them, courting him with a powerfull aſſiſtance in order to the reſtauration of his Royall dignities, if he would innovate his Religion, choofing rather to dure the worſt of fortune then by a forreign invaſion to gain a Crown in the forfeiture of his honour, conſcience and religion.

What can be more pleaſing to God, and advantageous to the nation, then honourably to poſſeſs the King with his own, without ugly obligations, which will reaſonably induce him (he being ſo much a friend to himſelf, to improve his utmoſt endeavours to free himſelf from thoſe bonds, which ſhall be unjuſtly impoſed upon him, and this will create ſuch a perpetual jealouſie between him and his people, that it muſt neceſſarily ſpeak them both mutually unhappy.

But the great Remora and obſtruction of the Kings Royal and free inauguration in order to civils, is the oppoſition of thoſe, who have poſſeſſed themſelves of the Crown, Biſhops, Dean and Chapter Lands and Revenues, in anſwer to which the King out of his gracious condeſcenſion to a firm peace, will vouchſafe not to be his own carver, wholly refering himſelf to the Honourable Houſes, who will aſſuredly treat them with all the juſtice and equity imaginable.

And for his own part, let them read for their ample ſatisfaction his late Declaration, wherein he promiſeth they ſhall have his lands and the Churches till they are reimburſed of the money, principal and intereſt, which they have paid for them, and they are bound in conſcience to reſtore them to the true owners, the Church and Crown.

In order to Eccleſiaſticks, the onely way to make up the ſad breaches

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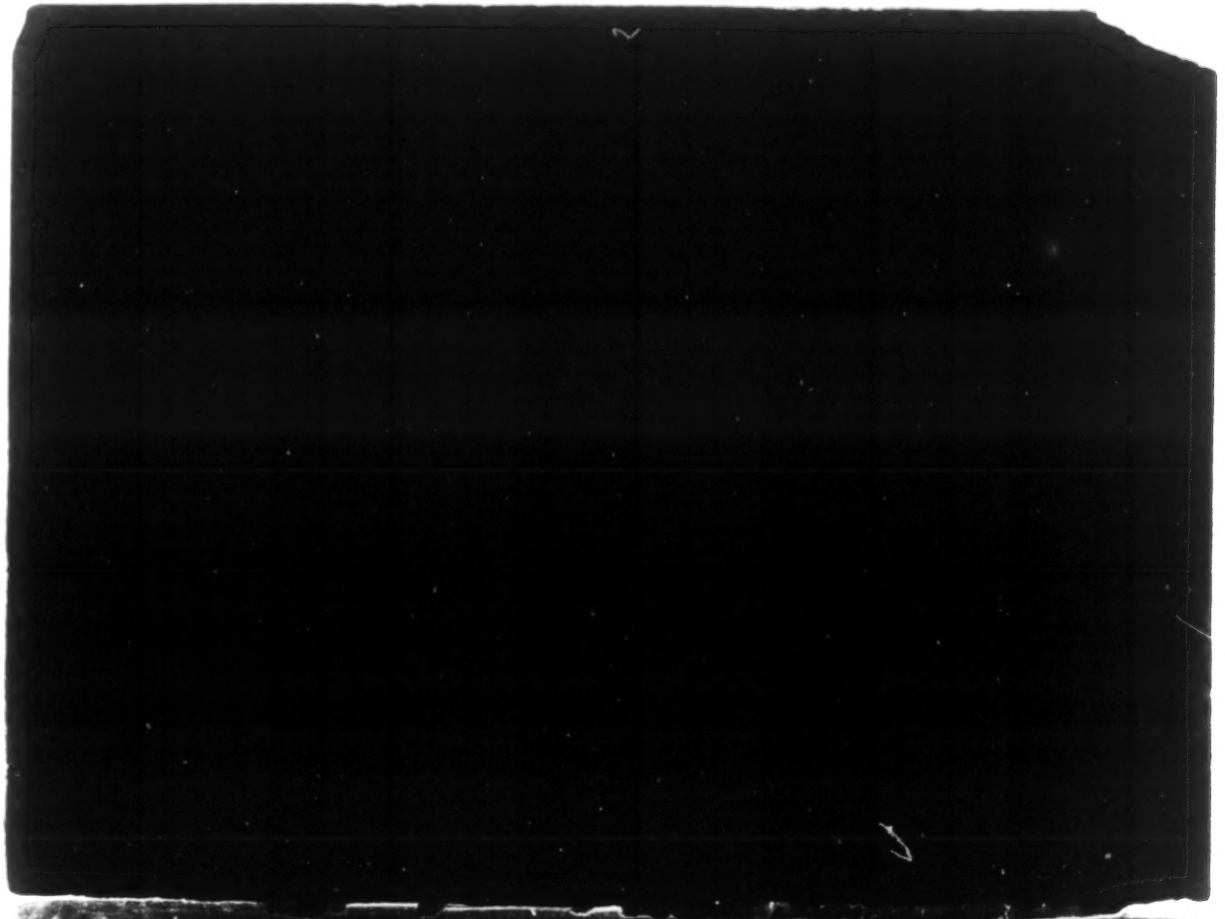
of the Church in point of doctrine and diſcipline, is to reſtore the ancient and Reverend Fathers of it, inſtituted by the holy Apoſtles (as conſervatours of it) againſt hereſie and ſchiſme; and our gracious Soveraign when he ſhall be intruſted with the government, out of his Princely care and Royal inclinations will preſerve the unity of of the Church, that nothing ſhall be impoſed on truly conſciencious perſons contrary to their different judgements, profeſſing the ſame fundamentals of Orthodox Chriſtian Religion, and differing onely in circumſtancials, conditionally they deport themſelves with humility not intrenching on the publick in giving a diſturbance to the unity of the Church and peace of the nation.

Nothing can give me a greater truth and admiration, then by ſad experience to ſee *England*, moſt eminent heretofore for Religion and Loyalty, ſhould in this preſent age ſo far degenerate from the principles of our Church, and the ancient honour of the nation, who have had ſo high a duty for their native Prince that they had rather quit thier lives, then their ſenſe of Allegiance.

Wherefore my moſt humble requeſt to the two honourable Houſes our faithful Truſtees is, that they would be pleaſed to repair the honour of the nation (ſo loſt abroad that no traveller dareth own himſelf an Engliſh man, being in danger of being ſacrificed, except he recant the publick errors of the nation) in the moſt honourable reception of the King, moſt Illuſtrious in vertue and Religion, According to his juſt Rights by law, and vindicate the ancient priviledges of Parliament, and the due liberty and propriety of the ſubject, which will ſpeak glory to God, and honour to your ſelves and the Nation.

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